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A JUST
APOLOGIE
 FOR THE CHURCH
 OF DUCKENFIELD
 IN WESHIRE:

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Against certain slanderous Reports
 received by M^r Edwards his overmuch credulitie
 of what may tend to the reproach of those that differ
 from himsele in judgement (though but concern-
 ing matters meerly of externall order, and things of inferior
 Alloy to the substantiall Doctrines of Faith, and Man-
 ners) rashly and without further examination of the
 truth of them, (together with an overplus of his
 own Censures, and uncharitable Animadversions) di-
 vulged by himsele in a book of his, intituled,
The third part of Gangrene.



BY SAMUEL EATON, Teacher
 &
 TIMOTHY TAYLOR, Pastour of the Church of God
 at DUCKENFIELD.

Whereunto also is annexed a Letter of a godly Minister,
 M^r Henry Rootes, Pastour of the Church of Sowerbie in Yorkshire,
 in vindication of himsele against a sinister and dangerous (yet false
 and groundlesse) Insinuation, contained in the Copie of a Letter
 out of Yorkshire, sent unto the aforesaid M^r Edwards, and by him
 published to the Kingdome.

2 Cor. 6. 8. By honour and dishonour, by evill report, and good report, as de-
 ceivers, and yet true.

Luk. 21. 19. In your patience possesse ye your soules.

*Ad eo satis Idonem patientia sequester Deus. Si iniuriam deposueris, peries
 cum ultor est; Si damnum, restitutor, si dolorem, medicus, &c. Tertul.*

LONDON, Printed by M.S. for Henry Oderson, and are to be sold
 at his Shop in Popes-head Alley. 1647.

TO THE
CHRISTIAN READER;

Grace and Peace be multiplied.

CHRISTIAN READER;



He Apostle Paul exhorts Titus, to speake sound words in Doctrine, that cannot be condemned; and there is a proportionable equitie, that all men (Ministers especially) should write and print sound words, that cannot be condemned. If Mr. Edwards

Titus 2. 8.

had kept himselfe to this Rule, our labour at this time might have been spared. Our work in this Narrative, is to redresse his errours. He hath led many from the truth, so farre as concernes Duckenfeild Church (for saving that there is an Epistle of our brother Roots annexed, there is nothing els medled with in this Apologie) and our undertaking is to reduce them to the truth. Should we suffer all to passe for truth, which he publisheth concerning us, wee should betray the truth, and our own innocency.

These faults may be justly charged upon him from the way he takes of blazoning the supposed failings of all other men, that differ from him, though but in the most controverted, dim, and disputable points, and instances may be given (if need require) in passages that relate to us, and our Church.

First, He hath abroad in the Kingdome Factors that trade

To the Christian Reader.

Gangre.
p. 165.

for him in the good names, and reputations of precious men, and orderly walking Churches, (who are not inferiour to the very chiefeft of his Presbyterians, whether men, or Churches, though they be nothing) which they and he sell over to be mancipated to infamy and disgrace, for supposed crimes fallfly suggested against them by himselte, and his creatures.

Ibid.

Secondly, He takes reports (especially flowing (as it is said) from godly persons) upon trust, and without any farther examination, or inquisition after the truth of them, issues them abroad (with a great measure of confidence) into the Kingdom, as if so be, his supposed godly persons, were arrived at an absolute incapacitie of hearing an untruth, and when they have heard it, reporting it for a truth.

Ibid.

Thirdly, He doth not consider that that malignant spirit, that in all preceding ages of the Church hath bent mens tongues for lies, and slanders, against the Saints of the most high God, is most industriously active at this day to render those men odious, whose Conversation imports strictnesse of a more then ordinary elevation in the wayes of God. so that it is no securitie against the perill of false witness-bearing against the people of God, to say, Such a godly man told me so; especially when that that godly man was neither an eye, nor eare-witness of the thing, nor hath trac'd the report upward from man to man, to the first reporter, who had need to be godly, and an eye or eare-witness of the thing. Our selves can speake experimentally of the failings of divers Presbyterians formerly, whom we judged godly, that have taken up things against us by heare-say, for which they have seene cause afterwards to be ashamed; which we desire rather to cover with the mantle of Brotherly love, then like flies to fall upon their sores, and unnecessarily to uncover their nakednesse, and rake in their infirmities, as Mr. Edwards professedly deales with us.

Fourthly, Mr. Edwards runs the more desperate adventure,

To the Christian Reader.

ture, to split his reputation, and wound his Conscience upon the Innocency of traduced Saints, because he takes not onely the testimony of one ingaged party against the other, but even of the most precipitate, fiery spirits of that partie, the strength of whose phansie is enough to multiply a mole-hill of frailtie in the Saints, into a mountaine of obstinacy; yea, can make things that are not, appeare as though they were. And yet if the case were altered, Mr. Edwards possibly would thinke the Testimonies of twenty of those whom he calls Sectaries, incompetent to take away the good name of one godly Presbyterian.

3. Gangr.
pag. 164.
C. 165.

Fifthly, The irregularitie of Mr. Edwards his proceeding, is the more inexcusable in this, That whereas there should be two or three witnessses for the confirmation of every matter, that is not of notorious Cognizance; and whereas the accused ought to come face to face before the Accusers: Mr. Edwards publisheth things of a private nature, upon the bare report of some one man, who is not in the capacitie of being a competent witnessse in that matter whereof he is the relator. And so the good names of innocent, and some of them eminent persons in the Kingdome, come to be blasted by the misprision of his supercilious, and unhallowed pen. Instance pag. 167. in what is related concerning two Gentlemen, persons of great worth and honour.

Ad. 25. 16.

Sixthly, Adde to this, that the impatience of his zeale in defaming the servants of God, holds no correspondence with principles of common prudence. For who but Mr. Edwards, knowing that the Deacon of Duckingfeild, pag. 68. was speedily to be brought upon the Stage before the Civill power, would not have expected the issues of his day of Audience, rather then by an hastie anticipation pre-judge (as in his Marginall note he doth) a person not yet heard nor condemned by the Civill State. And indeed a little patience (comparatively to much) might have served the turne. For

not

To the Christian Reader.

not long after Mr. Thomas Smith, Bookseller of Manchester, [who (as we conceive) was both Mr. Edwards Intelligencer, and soone after the Deacons accuser] had a faire, and free hearing, before the Committee against the Deacon. Yet the Committee found not him guiltie of the supposed knavery in couzening the State, the discovery whereof was prophesied in the Letter of August 3. 1646. published by Mr. Edwards, but dismissed him from their Board without any Censure. Would Mr. Smith have thought it well, and if he should have approved of it, yet wee could not have avoyded the regret of our own Consciences, when he being nominated for an Elder of Manchester, and accusation upon accusation from parts nearer and more remote, were brought in against him, if wee should have writ up to London, that ere long Mr. Smiths knavery would be discovered, and such a one as he, is a fit man to be an Elder in a Presbyterian Church; even then when the Businesse was depending, and unproved before the Triars?

Seventhly, Nor can it well be omitted, (and as little justified) that from one Act (and that injuriously represented) a judgement should be made upon a person; a Gentleman of worth must passe under the name of a great Zealot for Independents, from the evidence of one false Instance, which is given in to prove it. Would Mr. Edwards be well pleased to have such measure measured unto himselfe againe, and that because there are some slanderous reports published in Mr. Edwards booke, therefore the whole booke is a booke of slanders?

The Marginal note.
Pag. 68.

Eightly and lastly, The scope and drift of Mr. Edwards is, to make the world beleewe, that such as those Sectaries (so by him called) are, whose personall failings he divulgeth, such are (or at least in time are like to be) all that are of that Sect respectively. Now if the Sectaries (so called) were baptized into the same uncharitable Spirit, and would whet their style against

To the Christian Reader.

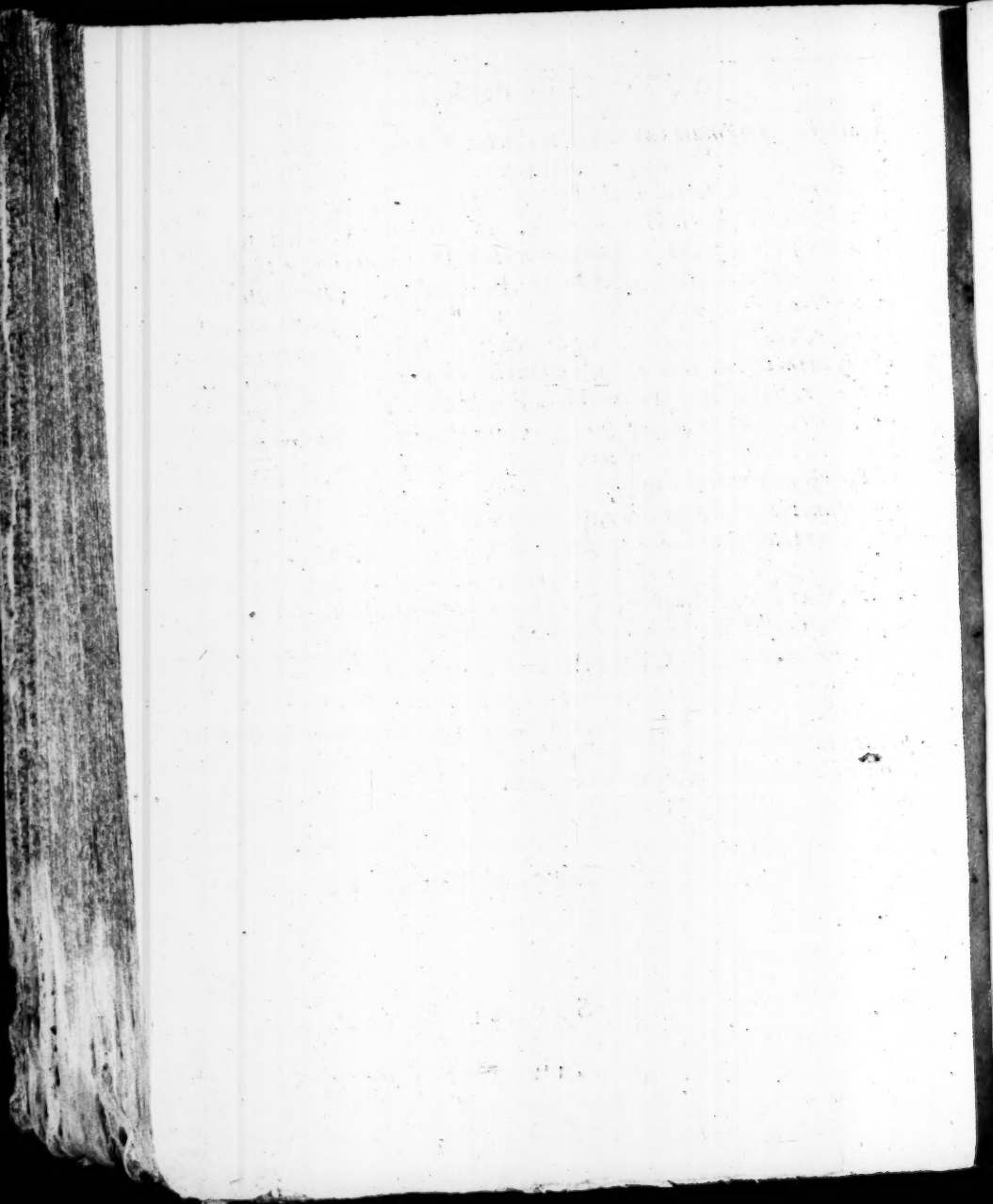
against the personall faults of Presbyterians, with a desire to charge all upon the professors of that way, doubtlesse the volumes that might be written, would be far more voluminous then a compleat Decade of Gangræna's. As for thee (Christian Reader) wee hope we shall easily obtaine so much justice at thy hands, as not to be measured by Mr. Edwards reed; But such as our Doctrine, manner of life, patience, peaceablenesse, painfulnessse, are, (be they more or lesse) such let us be in the Ballance of thy estimation. Wee are abundantly sensible of the growth and increase of Errours and Heresies in the Kingdome; wee desire according to the measure of grace received, to pray against them, fast against them; wee labour in the course of our Ministry by preaching against them; And as God gives us opportunitie in disputation, we labour to beat them downe; And we trust God in his own time will dispel them. The premises are sufficient for thy premonition, not to take all for truth, that Mr. Edwards, or any other in this Calumniatory age, shall rashly and uncharitably broach against any godly man, whether of the Classicall or Congregationall way. But first to try and trace reports, importing scandall to the fountaines of them, their first Broachers; By this meanes a great deale of uncharitable misprision will be prevented, and thou wilt have no occasion to mourne at the last. Wee remaine

Thine, whilst thou art

a Friend to Truth,

SAMUEL EATON,

TIMOTHY TAYLOR.





A JUST APOLOGIE FOR THE CHURCH OF DUCKENFEILD.

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After *Edwards* amongst many other Letters, and Relations, which have been sent him from all parts of the *Kingdome*, hath received (it seemes) some from the *Northerne parts*, from *Lancashire*, and *Cheshire*: and in some of them there are passages that reflect upon the *Church of Duckenfeild*, and the *Officers* thereof, with reproach and scorne, with falshood and slander; and where any truth is, it is with an injurious intent manifested.

We shall direct to the *Pages*, transcribe the substance of the words, and make Answer thereto.

In *Pag. 68.* are these words; *Mr. Eaton*, of whose activity to promote that way, (that is, the *Congregationall*, which is the truly so-called *Presbyteriall* way) I doubt not you have heard, hath been the great Apostle to promote their designe in these parts.

3^d. Gang.

Ans^r. It may be a great question whether scoffing or irrationalitie be the more predominant in this *invektive* charge. For it is without all bottom, *unlesse* activity (which he onely mentions) be the bottom of it. And then

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all the *Clergie* in *Lancashire* are great *Apostles*; for he calls them *Pag. 167. An Active Clergie*, that is, in promoting the *Presbyterian Designe*. And this is all the reason *Mr. Edwards* can shew, of inserting *Mr. Eatons* Name among the *Principall Independents* and *Sectaries* in his Booke.

But how comes it about, that *Mr. Eaton* is the great *Apostle* in this place, who *Pag. 164.* is but a *Pastor or Teacher* of the Church of *Duckenfeild*?

If *Mr. Eaton* be the great *Apostle*, who are the lesser? wee had thought among the *Apostles* there had not been greater, and lesser.

If he be the great *Apostle*, what, or who are they that have sent him? They must doubtlesse be greater then *Apostles*; for greater is he that doth send, then he that is sent.

If he promote designs as an *Apostle*, then the designs are preaching of the Gospel up and downe, and gathering of Churches, &c.

Now *Apostolicall* preaching of the Gospel in all places up and downe the Countrey, is a good designe, especially at this time, when there is such want of preaching. But this designe, *Mr. Eaton* could not heretofore, nor can at this day attend upon, being a prefixed Officer at *Duckenfeild*, as is acknowledged *Pag. 164.* And as for the designe of gathering Churches, (which is an *Apostles* worke) what one Church hath *Mr. Eaton* gathered? True it is, that he, with many others, wearied out with the long want of some of Gods Ordinances, and with corruption in other of Gods Ordinances, did at length (for their better spirituall accommodation) joyne together in fellowship, that they might enjoy all Gods Ordinances. Yet herein he no more gathered them, with whom he joyned, then they him. But be it that he promotes these designs, yet sithence these designs are of no worser import and

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contemplation then they are, neither they that sent him, (if any such there be) nor he that is sent, have cause to be ashamed.

But his *Activitie is great*. And wherein appears this his great *Activitie*, unlesse it be in entertaining now and then one call of many, to preach a Sermon abroad, as occasions will permit? or unlesse it be that in defence of the way he professeth, he answereth some of the many challenges Brethren make in opposition against it. In which also he is rarely ingaged alone, and lesse *active* then his opponents shew themselves to be.

In pag. 68. the extract of a Letter written from the *Northerne parts*, speaks thus; *I shall hereafter give you a particular account of the Church of Duckenfeild.*

Answ. It had been safer for the Author of this Letter to look into *his own heart*, and see what is amisse there, that he may be able to give a particular account to God of all his wayes, when he shall be called thereto; then to spend his time in observing *Duckenfeild*, and meddling with account of things that concern him not. Is not this to be *ἄλλοτριῶ ἐπιμετοίας*, a *busi-body in other mens matters*; and if he suffer as such a one, what glory or comfort can he have at the last? Notwithstanding let him be sure his account be just, and it will prove no disadvantage to *Duckenfeild* that he makes it.

The Ruling Elder is a Sequestrator in Cheshire.

Gangra.

Answ. If the Ruling Elder be an honest man, and Sequestratorship an honest employment, we hope it is no disparagement to *Duckenfeild Church*, that their Ruling Elder is a Sequestrator.

Their Deacon is a Sequestrator in Lancashire; The Deacon I shall speedily bring upon the Stage, and make a notable discovery of his knavery in couzening the State.

Gingra.

Ans. As concerning the *Deacon*, we shall give a true relation of the carriage of that matter. *M. Taylor* preaching at *Shrensbury* the last Summer, (in the beginning of the Moneth of *August*, as he remembreth) had discourse with a religious Gentleman (a friend of his, and of the *Classicall* way for matter of Judgement) concerning the different Church-ways, that are now matters of such hot digladiation amongst many in the Kingdome. The Gentleman by way of discourse told him, that there were some in the Church of *Duckenfeild*, as bad as were to be found in the Parish Assemblies, and named *Laurence Owen*, a Deacon of our Church, and referred *Mr. Taylor* for further satisfaction to *Mr. Thomas Smith*, Book-seller in *Manchester*, and to *Thomas Hartley*, for prooffe of his dishonest dealing with the State. *Mr. Taylor* at his returne communicated this businesse to the *Elders* of the Church, and in a short time after wee both conferred with *Thomas Hartley*, and received from him a report that he was not satisfied that *L. Owen* had carried the matter well, and gave some Instances. Hereupon wee resolved, (so soon as possibly we could get a convenient time,) to call *Laurence Owen* before us, and to require an account of him concerning his Negotiation for the State: and to desire *Mr. Smith*, *Thomas Hartley*, and whomsoever els might fall under our Intelligence, as a person able to witnesse any thing materiall concerning *L. Owen* his proceeding, to give us the meeting. That if it might appeare that *L. Owen* had done any thing to the prejudice of the State, or peace of a good conscience, wee might use our best endeavours to bring him to the sight of his sinne, and repentance for it, and also to make due satisfaction to the State.

But many importune occasions falling in, in that conjunction

junction of time, deferred the execution of our determinations for a short time, till a fit season was by the good hand of providence opened unto us. But when wee were fully ripened by a universall conflux of all centering requisites for the issuing of this businesse, (which had not suffered the least delay, but that we had probable, and promising grounds of hope, that the charges against him were founded upon mistakes in his accusers) wee resolved to bring it under examination, with a most requisite and impartiall endeavour of discovering (so far as God should help us) the whole truth. Now in this juncture of time, Mr. *Smith* had drawne up a charge, and brought it before the *Committee of Lancashire*, who upon a full, and impartiall hearing of the cause, did not find him guilty of the things charged upon him, and so dismissed him from their Board, without any censure. And this was the issue of Mr. *Smiths* confidence that he should speedily discover the *Knavery of the Deacon*, in his first attempt. Pag. 68.

And though this businesse issuing before the *Gentlemen*, according to our former (then present) apprehensions, might have given reasonable satisfaction to us in point of the *Deacons innocency*; yet because wee understood that Mr. *Smith* was not herewithall satisfied, wee resolved (as unforestalled in point of the innocency of the accused by any thing that passed before the *Gentlemen*, or fell otherwise under our observation,) to give Mr. *Smith* a full and faire hearing; that so if he could make any reall discovery, wee might improve it to the glory of God, the States satisfaction, and our Brothers spirituall good: and accordingly desired Mr. *Smith*, when he was ripe for the purpose, to let us understand. After some weekes past, Mr. *Smith* sent a *Declaration* to Mr. *Taylor*,

Taylor, subscribed with his own hand, and the hands of *George Jackson*, and *Tho: Hartley*; containing divers charges against *L. O.* Upon the receipt hereof, the Church assembled to fast and pray before God, to seek assistance of grace on the behalfe of the Brother that was afresh accused, that he might carry it candidly, and sincerely in his Answer, as in the presence of God, and be as ready to take shame to himselfe, if any thing were justly charged, as to stand upon the defence of his innocency, in things wherein his Conscience bore witness to the integrity of his Actions: as also that the *Elders* might be enabled to conceive aright of things, and to make report of them accordingly to the Church. The Dutie being ended, the severall Charges were drawne out of the *Declaration* [the most materiall of them being the same (as we have been informed) that were agitated formerly before the Committee] and *L. O.* required to make Answers to them: which accordingly he did. After we had thus heard both parties severally, wee desired to heare them joyntly, and that they might come *face to face*, for which purpose, *Mr. Taylor* writ a Letter to *Mr. Smith*, and his two friends, desiring them to give us the meeting at some convenient place, and to bring with them such persons as might give in evidence against *L. O.* concerning any thing contained in the *Declaration*, that might stand in need of further prooffe. He also desired that *Mr. Johnson* of *Ashton*, and *Mr. Angier* of *Denton* (two godly, and grave Ministers of the *Classicall* way) might be present as witnesses of what passed on both sides.

This desired meeting *Mr. Smith* and his two friends thought fit to decline for these two *Reasons*, as they pretended.

First, *That matters of fact were laid downe with that distinctnesse,*

finēneſſe, and cleareneſſe in the Declaration, that they needed to adde no more words for the ſatisfaction of any ingenuous Reader.

Secondly, (and that by way of implication) *that wee were not authorized to take their Examination upon Oath.*

To which M. Taylor in his Letter to them answered, That our deſigne was (according to our dutie) to endeavour to bring our Brother to the ſight of his ſinne, and repentance for it, in caſe he ſhould prove guiltie, according to the ſeverall charges contained in the *Declaration*, or any of them. That this we could not doe, except wee could convince him. That we could not convince him, and upon conviction proceed againſt him, but by the proöfe of two witneſſes at the leaſt, ſince he confidently denied divers things contained in the *Declaration*, and in his Answer avoyded the dint, and ſcope of the reſt. That he deſired to have his *accuſers come face to face*, and that he might have libertie to Answer for himſelfe: and that this Juſtice neither they, (ſince they had laid a charge againſt him, nor wee (if wee would carry it righteouſly ^a) could deny him. That wee deſired to know whether they did joyntly atteſt all, and every of the miſcarriages charged in the *Declaration*, or ſeverally. If not all joyntly, but ſome ſeverally, then we deſired to know which of the particulars were atteſted by one onely witneſſe, and which by two or more, ſince we could not proceed upon a ſingle testimony, but muſt deſire further proöfe. That L. O. had brought a Certificate ^b under the hand of a man beyond exception faithfull, (who ſpake not by hearelay, but as an eye and care witneſſe, point-blank, contrary to one maine thing charged in the *Declaration*, and alſo another man (that had great reaſon to know the ſtate of the buſineſſe to which he ſpake, atteſting that

^a Acts 25.
16.
& 26. 1.

^b The ſame Certificate was ſince ſubſcribed by another godly man.

which

which is contrary to the maine thing charged by them, as we should give them fully to understand, if they pleased to give us the meeting. That there was also one thing mentioned in the *Declaration* in generall termes, viz. *certaine summes of money received that were not given in in his accounts*, but no particulars specified, and we desired that the *particulars* might be given in, and so attested by themselves, or otherwise. That these things considered, they could not righteously deny us the meeting, notwithstanding the distinctness, and cleareness in matter of fact pretended to be in their *Declaration*.

And as for the second, it was answered in Mr. *Taylor's* Letter aforesaid; That if they did not judge it unfit to give in their accusation in their *Declaration*, though they did not look upon us as *authorized to administer an Oath to them*; why might they not corroborate, and make out their accusation before us (in things wherein there should be need of further light,) though we were not in a capacity to administer an Oath unto them? These were the most materiall passages in Mr. *Taylor's* Letter.

Mr. *Smith's* Answer in the most considerable pertinent passages was; That he would have appeared before us, if he had beleev'd us invested with any *lawfull power by God or men*, to have taken his Examination. That to comply with us in this way, would be a remedy worse then the disease. That if *L. O.* desired his accusers to come face to face, why according to his counsell had he not brought his Accusers before the Committee? That he would not trouble himselfe with what Certificate he might have, or from whom procured, since he doubted not but to make out the maine particulars of his charge, by his own Accounts, and Confession, and by sufficient testimony upon Oath. That he desired not the *Declaration* to our Church,

Church, nor in any of his Letters had acknowledged Mr. Taylor a Minister. That if we desired a meeting in a Christian way, and not in a Church-way, and pleased to let *Manchester* be the place, he would meet us, and endeavour to engage his two friends, and such other Witnesses as should be necessary. That for other particulars in the Letter, (*i. e. whether they did attest the things charged in the Declaration severally, or jointly, and if not all jointly, but some severally, then which were attested by one Witness, and which by two or more*) Wherein we desired satisfaction, he conceived it would be fitter to give in account to the Committee for Sequestration then to us. To which Mr. Taylor replied, That whether he acknowledged the Church of *Duckenfeild* a Church, the Elders a *Presbytery*, or himselfe a *Minister*, neither the one, nor the other, nor himselfe did regard. For with them it was a small thing to be judged of him, or of mans judgement. To their own Master they must stand or fall. That the scope of this desired meeting (on our part) was not to steale from him an acknowledgement of the truth of our Church, or Ministries, but an improvement of it to this end, that our Brother might be healed in his Conscience, if he had done any iniquitie, and in his reputation (so far as in us lay) if none of those things whereof he was accused were found in him. And forasmuch as a meeting of them in the capacitie of Christians, would be of e quivoilent conducency to the attainment of our end, wee should as willingly meet them under that Notion, as in the capacitie of a *Presbytery*.

This Answer being thus returned, we were in plenary expectation, that this businesse would speedily be issued one way or other. But though we condescended to meet Mr. Smith upon his own termes, yet in his Answer to

Mr. Taylor, he totally (contrary to his own ingagement, and promise under his own hand,) refused to meet us, and not onely so, but expressed himselfe resolved to forbear all further intercourse with Mr. Taylor in writing about this matter. The reason alledged by him of his refusall to meet us, was, That he was inhibited by the Committee of Accounts, who were resolved to take the full examination of the businesse themselves, conceiving that our private debates, would no way advantage the publick, and might prejudice them in their proceedings. Assuring us that if we would have but a little patience, things would be discovered to our full satisfaction, out of the examination taken upon Oath.

When we were thus deserted by Mr. Smith, and his two confederate friends, refusing to tell us which of the charges were attested by one onely witnesse, and which by two or more, or to give any particulars attested where the charge was generall, refusing also to give us the meeting for the making out of his charge, where it needed prooffe, viz. in such things, whereof he, and his two friends, were onely the relators, and accusers, but could not possibly be the attestors or witnesses: When wee were thus deserted, (wee say) yet wee left no stone unmoved, further to informe our selves concerning this businesse. And having notice that L. O. was to come to his Answer before the Committee of Accounts for Lancashire, upon Tuesday the second of Febr. 1646. (to our best remembrance) in Manchester: Wee both came thither, and sent to the Gentlemen of that Committee, to desire libertie that wee might sit by and heare what passed that day for our further satisfaction. But this libertie was denied us by the Gentlemen at that time. After this Mr. Taylor having intelligence of the meeting of the Committee upon a Tuesday, came to Manchester to desire

a Copie of *L. O.* his charge, the better to enable them to discover the truth of this matter. But after he had come twice or thrice to the place where usually they sate, he was informed, that the Countrey people came not in, and so they would not sit that day, and so lost his labour at that time. After this he applied himselfe to one of them particularly, expressing the desire that himselfe, and his Brethren had to be thoroughly possessed of the state of that businesse, and that it would be a very great courtesie to us, if wee might but have a Copie of the *Depositions*. The Gentleman answered, that it was resolved at their Board, that *L. O.* should not onely be allowed *Breviates*, but also *Copies at large of the Depositions*, and there was but onely one thing undetermined, and that was, whether since all the *Examinations* were not taken, he should have the *Depositions* piece meale, or the whole together. Mr. Taylor went away well satisfied in the candor, and impartialitie of the *Gentlemen* proceedings in that matter. And so wee hope that in due time we shall enjoy the advantage of those *Depositions*, to enable us to make a Judgement of the cause, and till then wee shall suspend our thoughts and determinations about that matter. Onely this wee cannot but take notice of; That Mr. Smith after some *Depositions* were taken, before *L. O.* had answered for himselfe, (for that is not yet done) or the *Gentlemen* had passed any Censure against him, (which also is not yet done) he writ up to a Gentleman a friend of his in London; That the Deacon of Duckenfeild his knavery is proved before the Committee upon Oath, and he turned out of his place. His Letter bore date, Jan. 30. 1646. Who reading this Letter, would not conclude, that the Committee, after a full hearing of both sides, had found *L. O.* guiltie? and for his guilt (or knavery, to speake in

Mr. Smiths Dialect) had turned him out of his place? and so his friend in *London* took it up. Whereas the truth is, the *Examinations* are not yet all taken, neither to this day of our present writing, hath *L. O.* a Copie of any one *Deposition*, nor have the *Committee of Accounts* passed any Censure at all against him, much lesse put him out of his place. But the *Committee* of the Countie to ease the publick charge, did diminish the number of the *Agents* for Sequestration, and (without any Character of disgrace at all) did suspend him from the execution of his place; as they did also many other persons of unspotted fidelitie to the State. A Copie of which *Suspension* is as followeth.

Preston
in Com:
Lauc.

At the Committee, January 15. 1646.

FOR as much as by reason of the many and great Sequestrators within this County, which have lately been suspended, and taken off, by the compositions at *Goldsmiths-Hall*: this Committee doe conceive it necessary to reduce the Agents employed in the Sequestrations in the severall limits, and divisions, hereafter particularly expressed; viz. *Oliver Edge* in *Manchester* division: *Isaack Dehoo*, in *Middleton* division: *Richard Bradshaw*, in *Bolton* division: *William Kindly* and *William Parr*, in the Parishes of *Warrington*, *Winwick*, *Wiggan* & *Leigh*; and *Peter Ambrose*, and *John Case* in the remainder of the hundred of *Derby*. *William Eccleston* and *Thomas Jackson*, for *Leyland* hundred: *Charles Gregory*, and *John Haworth*, in *Blackburne* hundred: *James Smith*, *Richard Whitehead*, and *William Audeland*, in *Amunderness* hundred: and *Thomas Towlinson*, *Thomas Gardner*, *Adam Sands*, and *John Sawry*, in *Lonsdale* hundred. And that all other Agents employed.

employed in the Sequestrations in this Countie, shall from and after the first day of *March* next, *suspend and forbear* the execution of their places or employments as Agents. And in the meane time they are to perfect their accounts, and deliver the same to Mr. *Okey* upon such penalties as are imposed by the Ordinance of *Parliament*. And the Collectors for sequestrations in *Lonisdale* hundred are from hence forward to forbear the execution of their employments. And the Agents of that hundred are to performe the same accordingly.

Vera Copia Examinat.

Per me Oliver Edge.

J. Bradshawe.

John starkie.

Thomas Birche.

Robert Cunliffe.

William Knipe.

N. Rigbie.

And yet even since that time, that *Committee* that put him out, hath put him in againe; which doubtlesse they would never have done, had they judged him unfaithfull to the *State*. A Copie of which order for re-execution of his place is as followeth.

At the Committee, March 4. 1646.

Wiggan
in Com:
Lanc.

IT is ordered, that *William Kindly*, *William Parr*, and *John Hampson*, shall be employed for the Sequestration in the Parishes of *Warrington*, *winwicke*, *Leygh*, and *Wiggan*, and that they shall have one Collector to assist them. And that *Richard Bradshaw* shall act as Agent for Sequestrations in the Parishes of *Bolton*, *Deane*, *Bury*, and *Ratliffe*, and that he shall have one Collector for his assistance.

stance therein; And that *Isaac Deboo*, and *Edward Dutton* shall be agents in the Parishes of *Ashton under line*, *Ouldham*, *Middleton*, and *Rachdale*, and one Collector to assist them. And that *Oliver Edge*, and *Laurence Owen*, shall be agents in the Parishes of *Manchester*, *Eccles*, *Drestwich*, and *Flixton*, and that the parties aforementioned, shall doe, execute, and performe all things pertaining to that employment, as by Ordinance of *Parliament* is appointed. And that for their care and paines to be taken therein, they shall all of them receive the usuall salarie, and pay, as hath been accustomedly used to have been allowed, and paid to others of the like employment: saving that there shall be allowed to *Mr. Dutton*, and *Mr. Deboo*, the weekly pay of twenty-four shillings, onely untill further order.

Vera Copia Examinat.

Per me Oliver Edge.

J. Bradshawe.

John Starkie.

Thomas Birche.

N. Rigbie.

H. Fleetwood.

Farre be it from us, to bring any rayling accusation against *Mr. Smith*, but let the tree be judged by its fruits, the man by his actions. As for *Laurence Owen*, and his businesse, we shall leave it in the middle, and neither cleare him, nor condemne him, (further then matters of fact, reported in this *Narrative* are of a tendency one way or other) till the businesse be issued before the *Committee of Accounts*. Onely hereby it doth appeare, that the *Church*, and the *Elders*, have laboured in some good measure to doe their duty.

Now

Now we passe to the prodigious Story of the invisible DRUMME.

In pag. 164. there is the story of a *Drumme*, and Mr. *Edwards* makes a godly Minister of *Cheshire* to be the reporter of it to him, but his name is concealed; wee may not know him, yet we may aske Mr. *Edwards* whether the Minister were an eye or eare witnesse of it? If he were not, nor yet asserted so much to Mr. *Edwards*, how comes it that Mr. *Edwards* saith in his Preface; *For other Relations* (alluding to relations of fact) *I have them from such knowne godly Ministers, and Christians, being eare and eye witnesse thereof.* This will be found a monstrous untruth in Mr. *Edwards*: However, because there was no such Minister, an eare, or eye-witnesse of this matter, it will be found a *loud lye* betwixt them, upon which of them foever it will fall.

But because there is great Enquiry made in some parts of the Kingdome about this matter, wee thinke it necessary for the satisfaction of all that would be informed in the truth of it, to give a brieve relation of it, as it was at *Duckenfeild*, and afterwards to manifest what a *Bundell* of untruths were knit up together in the story, as it is represented to the Kingdome. And for the truth of what we say, wee shall appeale to many *impartiall Auditors*, who (as they sometimes repaire to the *Chappell*) so they were eare and eye-witnesse of the whole matter that very day. Their Testimony (they being neither Members of our *Church*, nor of our opinion) wee hope will currantly passe with all rationall men. Which is as followeth.

“Upon one Lords day, while Mr. *Eaton* was preaching in *Duckenfeild-Chappell*, there was the noyse of “Rapping or Striking upon one of the Pewes or Seates

“in

"in the Chappell; and (they being made of thin Wain-
 "scoate, and standing hollow from any wall) the sound
 "was the greater, but continued not long. Upon the
 "first hearing of it, Mr. *Eaton* turned his eare towards
 "the place whence he conceived the sound came, and af-
 "ter he had finished the sentence he was speaking, he
 "made a short pause, as his manner hath often been to
 "doe, and the noyse immediately ceased; and he began
 "again to speake, and so continued to the end, both of
 "Prayer and Sermon, as at other times, without any fur-
 "ther interruption. In the place, whence the noyse pro-
 "ceeded, there was a dogge which lay under the Seate,
 "and it was then, and still is supposed, that the dogge in
 "Scratching of his eare, struck upon the Wain-scoate
 "with his foote, which in so little a place as *Duckenfeild*
 "Chappell, might well cause as great a noyse, as was
 "there heard: But before it could certainly be knowne
 "what caused it, the noyse was ended, and the dogge was
 "immediately put forth from the seate upon it. In wit-
 "nesse to the truth of this we set to our hands.

Robert Duckenfeild.

William Bardley.

George Hurst.

Henry Aritage.

Henry Hurst.

John Taylor.

William Hampson.

Thomas Ouldham.

Joseph Ashton.

William Aritage.

Joseph Andrew.

Having

Having thus brought the *truth* to light, the *untruths*, that have been most maliciously and unrighteously forged upon it, will more easily be manifest to all mens eyes.

First, That the *noyse* was like the beating of a March upon a Drumme.

Secondly, That the *noyse* came in at the doores, and passed up the *Isle*, and so compassed about the Chappell.

Thirdly, That it interrupted Mr. Eaton, in such manner, that it caused him to desist from preaching, and to betake himselfe to prayer.

Fourthly, That at length (the *noyse* continuing so long) it caused the dissolution of the Assembly, and forced all to flee from the Chappell. These are foure desperate malicious untruths, by whomsoever first devised, and each *untrath* is more horrid and wicked then other.

Whereas Mr. Edwards doth Comment upon it, and to make it the more remarkeable, would have it observed, that *this was the first visible framed Independant Church that was set up in England*, and before the *Apologists* came from Holland, &c.

Ans. Wee answer, *visible* it hath been from the first day it was a Church, for wee have carried all things publickly in the face of the world, to prevent the many foule aspersions which have been wont to be cast upon domestic and clandestine meetings; that with Christ wee might be able to say to all malicious false witnessers; *wee speake openly daily, in secret have wee said nothing, if therefore wee have done evill, beare witness of the evill; if not, why smite you us causlessly?* But whether we were visible, and framed before the *Apologists* came from Holland, (seeing that it is not yet full three yeares since the Constitution of our Church, and litt'e above two yeares

since it was compleated with Officers,) let Mr. *Edwards* himselfe (who knowes the time of their coming from *Holland*) more considerately compute : and finding it false, (as we are confident he will) let him retract so bold an assertion.

The Conclusions which Mr. *Edwards* builds upon it, are foolish, cruell, and absurd, as may appeare from what hath been presented in the Premisses; And let it be considered, whether he hath not dipped his pen deeply in *Bloud*, while he would prophesie what should become of the *Independants* ? and whether he hath not shewed himselfe a *Bloudy man*, and bath already in his heart spilt a great deale of innocent *Bloud*: As for us, the prayers that wee have put up day by day in places where we preach, for peace betwixt us and our Brethren of *Scotland*, will cleare us that we are not the men he chargeth us to be : And wee commit it to *God* to have our innocency cleared to all mens Consciences in his time. In the *Interim*, wee are contented that those foule and hatefull Charges, that Mr. *Edwards* hath made against us, may passe with the world upon such evidence, as they are presented, and that they may be received and credited upon those grounds upon which they are built, which are most impudent falsities, viz. For [certainly, and assuredly,] as there was a *Drumme* heard, beating a *March* in *Duckenfeild Chappell*, so [undoubtedly] doe the *Independants* delight in warre. Again, [so surely, and unquestionably] as the beating of this *Drumme*, drove us out from the *Chappell*, and brake up our meeting, so [certainly and infallibly] shall the warre which wee have sought, overthrow all our opinions, and meetings, and cast us out of *England*, as an abominable branch for ever: And so [infallibly] shall some of our heads be served up by the *Presbyterians*, and put into *Bloud*, as *King Cyrus* his head was by *Tomyris*.

In

In pag. 166. and 167. there is a *Letter*, in which the *Seditaries* are charged to have promoted a *Petition* for toleration, the members of *Duckenfeild* to have framed it, the subscribers to be *Seekers*, *Soule-sleepers*, *Anabaptists*, &c. And amongst others, one common *Drunken Minister*: It is styled, *The Petition of the peaceable and well-affected, who desire Liberty of Conscience, as was promised by the House of Commons in their Declaration.*

Ans. Truth it is, there was a *Petition* on foote, both in *Cheshire*, and *Lancashire*: The fierceness of some *Presbyterians* in their *Petitions* in both Counties against their *Brethren* (who would have lived peaceably by them) was the cause of it. It was not for *Toleration*, but against violence, where moderation and forbearing ought to be: It carried no such *Title*, as the *Letter* imports. Some *Presbyterians* were at the framing of it with *Independants*; many *Presbyterians* employed in the promoting of it. The greater part of the Subscribers were *Presbyterians*; the Minister that is said to be a *Common Drunkard*, and yet signed it, is one who is entertained by a very godly People in *Lancashire*, who have spoken very hopefully of him to one of us. However it prove, a *Classicall* man he is, or was, a little after he had subscribed it, and therefore not for the honour of the *Informer*, to mention him as a *Drunkard*. If any young Schollar which subscribed it, said he would defend *Independency* with his Bloud: the speech was rash, but may admit of as favourable a construction, as that somewhat like expression of a *Presbyterian*, who said, *He would burne at a Stake, before he would reade the House of Commons Declaration of the 17th of Aprill.* But how many untruths have been written in these *Informations* given in about this *Petition*, may be worth the observation of the confederate Reader.

In this *Extræ* also some *Gentlemen* of noble *Qualitie*, are most unworthily and falsly charged ; And though they be not nominated, yet being it is notoriously known who are intended, the injury is not the *lesse*, but the *greater* ; for they might vindicate themselves from such aspersions, had they been nominally mentioned.

The one of them is said to be become a great Zealot for *Independants*, for no other reason, but because he is not causlessly transported, with that rage and fury against them, as the *Author* of this *Letter* is, and many other of the *Pre-byterians* are in that *County* ; That he threatned any godly *Minister* to make their places too hot for denying their *Pulpits* to *Mr. Eaton*, is most calumniously asserted against so honourable a person. The one of us was an eye and eare witnesse, when this man (not a godly as it is said) but an unworthy scandalous *Minister* behaved himselfe insolently and audaciously against this *Gentleman* ; and yet he bore it with remarkable patience, onely told him his own unworthy intemperate offensive carriage in his *function*, might ere long be brought against him, to cast him out.

The other *Gentleman* is said to have encouraged *Sectaries*, discouraged and borne downe the *Orthodox* well affected *Gentlemen* and *Ministers*, that they could never to this day, get any thing done against them.

Ans. But this is a most ingratefull accusation against so deserving a *Gentleman*, who hath done his *Countrey*, and the *Kingdome*, such noble service, and it is full of malicious slander.

For, first ; The persons that he is said to have encouraged, are knowne to be as godly and as *Orthodox* (*Independency* excepted, which in point of *Oxthodoxnesse* is under doubtfull disputation) as any other. And what hath his encouraging been, but his entreating them to take
their

their Turnes in preaching with others : which service also the *Parliament* hath required from some of their judgement.

Secondly, What Instance can be given of any one *Orthodox Gentleman*, or *Minister*, that he hath discouraged and borne downe ?

Thirdly, When were there ever any attempts made, and set afoote by any of the *Gentlemen* or *Minister* against such person, and he opposed them therein, and engaged himselfe for the other party ? if none of these, then is he unworthily dealt with. And let it be observed, that whereas there is an implication in his words of a forwardnesse among the *Gentlemen* and *Ministers* to suppress *Independency*, there is an untruth closely wrapped up in it ; for no such thing hath appeared from the *Gentlemen*, nor generally from the *Ministers*.

It is also considerable, how to usher in, what (by way of defamation) he would have the world to take notice of concerning this *Gentleman*, he takes upon him to discover the state of *Cheshire*, and therein his own horrid apprehensions of the *Independents*, (for he instanceth onely in them) and he compares them (by way of implication) to some *hideous devouring Monster*, and all that are taken with them he resembles to a *miserable prey*; as if *Independency* were *mortiferous* and *deadly* to all the imbracers of it, *poysonous* and *destructive* to mens soules. It is of sad consideration to thinke unto what an unjudiciousnesse of mind, and to what *monstrous conceptions* men are left, through want of charity. And then to confirme what he had asserted of *Cheshire*, he strengthens it with a notorious untruth ; *There are* (saith he) *two or three Independent Churches, set up by them already, and they are setting up two or three more ; the latter part of this relation is totally false.*

Having

3^d. Gang.
Pag. 167.

Having done with *Cheshire*, he proceeds to lay his defaming pen, upon some *Parliament-Members*, and delivers himselfe in such *language*, as if some abominable thing might be laid to their charge, which it would be lesse safe for men to mention, then to blaspheme all the persons in the *Trinity*; And by and by he addes words, which reflects upon the whole Assembly of *Parliament*: His Expressions are these; *The suffering of the Church of God to be rent and torne in pieces by heresies, schismes, and divisions, the retarding reliefe for poore bleeding Ireland, the grieving and sadding the hearts of our Brethren of Scotland, &c.* The words need no Comment upon them who can permit and suffer ought, which the *Parliament* will inhibit, and so of the rest it may be said; therefore the *Parliament* is struck at, but most unjustly; For, how they have carried it in all these things, is abundantly evidenced to all that will open their eyes.

There are other passages in these very *Letters*, and in other *Letters* which wee have read, which reflect upon some *Independent Churches* in these parts, and wee are able to contradict those things, wherewith they, and their *Officers* are aspersed, and to declare the falsitie of them. And if we conceived, that themselves would be silent, we should thinke our selves bound to say somewhat; But it is probable, the sense of injuries done them, will lie upon them, as well as upon us, and put them also upon *vindication* of themselves in due time. Wee therefore shall rest satisfied in pleading our own innocency, and shall intreat the *Impartiall Reader*, to consider with what dishonest and deceitfull stuffe, both *Relations* and *Letters* are filled, which will not abide *Tryall*. Our request to God shall be, that he would teach them, (who *thinke they doe God good service, in beating and baiting their Brethren,*)
more

more love, candidnesse, and ingenuity in all their relations of others, and all those who are the *subjects* of all their *Exclamations* and *oppositions*, more innocency, and integritie in all their demeanor, that thence it may come to passe, that all that would accuse their good conversation, may be ashamed.

The Copie of a Letter from M^r *Henry Rootes*, Pastor of the Church of *Sowerbie* in *Yorkshire*, in Vindication of himselve against a sinister and dangerous, yet false and groundlesse insinuation, contained in the Copie of a Letter out of *Yorkshire*, divulged by M^r *Edwards* in the third part of *Gangranna*. pag. 69.

To his loving Brethren, M^r. *Eaton* or M^r. *Taylor*, these be presented.

Dearely beloved Brethren;

HAVING received Intelligence from my Brother *Taylor*, of your purpose of answering some slanders of M^r. *Edwards*, I desire to give you a true and faithfull accompt of what I delivered in that Sermon, which is toucht upon in that Letter of *James Robinsons*, which is Printed, and of the *unchristian* dealing in that particular.

First, I exhorted all godly men to joyne themselves to some visible Church, if they have opportunity. I explained my selfe, I say to some visible Church; not this or that, but some; I say, if they have opportunitie; for if God take away their opportunitie,

nite, they must wait Gods time: These *Cautions* premised: these *Motives* were added; First, *whosoever joyes not to some, sinneth*, Heb. 10. 25. Jude ver. 19. Secondly, *God will punish such*, Zach. 14. 17, 18, 19.

Secondly, I exhorted all godly men, being joyned to some visible Church, to strive to walke in some neernesse of Communion with that Church: as, 1. In love; 2. Peace; 3. Watchfulness; 4. Christian toleration of Infirmities; 5. Seeking one anothers welfare; 6. Defending one another from common enemies, Gen. 14. 14. Aa. 7. 24. Aa. 9. 24, 25. Where you may see a mistake in the Relator of this last Quotation; this is the real truth, as I can produce mine own notes, and skores of *Witnesses* to atrest the same.

First, Observe that this relation which now is printed, was carried on the Sabbath day to another Chappell, a mile distant, and there written downe in all hast, and the next morning posted away to *Manchester*, and that week to *Torke*: spread fifty miles distant in a few dayes: the next weeke I hearing of it, both from *Torke* and *Manchester*, I took occasion to speake with Mr. *Hollingworth* about it, who said he had seene such a Letter, and I related unto him mine own Expressions, and sense, who said after he heard me, that I had a deale of wrong done unto me; I desired to know the party that did write the Letter, that I might vindicate my selfe; but he desired to be forborne in that; I intreated him then to doe mee that *Brotherly Office*, as to deale with the party himselfe; who promised he would, yet after all this, the Letter is sent to *London*, and printed.

Secondly, The next *Lords day* after I heard of this, I publickly before all the Congregation, related what I had heard was written to *Torke* and *Manchester*, (the writer being present) I then desired to repeate what I had delivered,

delivered, and did so; and shewed before all, my sense, that I meant it of the Common enemy of the *Kingdome*, (we being at that time imbroyled in Civill warre,) and I added, *That I was so farre from judging it lawfull, for the Congregationall men to take up Armes against the Presbyterians, that I held it unlawfull for any private man to take up Armes, except he was backed by Publick Authoritie. Yea, I thought this warre, now in being, could not be justified, but that it hath the Authoritie of the State to mannage it.*

Thirdly, diverse weekes after this, (learning who was the *Writer* of this *Letter*) I dealt with him about it before one of his intimate friends, *Paul Greenwood*, shewing him how unchristianly he had dealt with mee in it: *Paul* answered, indeed he should have knowne my sense before he had divulged it: and for his part, he observed the passages of that *Sermon* as diligently as he could, and did not finde any thing of just exception against it: and I judge this *Paul*, as judicious a Christian as most about us, yet all this would not cause the *Letter* to be recalled, or stayed from *Printing*.

Fourthly, It may clearely be discerned by this *Relation*, and the *Circumstances* here set downe, that divers finnes, divers wayes have been committed. First, by the first *Relator*, who upon the *Lords day* leaving his owne *Chappell*, in the midst of the day, to goe to carry a piece of a *Relation*, which proves the seed of *slander*; if wittingly he minced the *relation* in the limitation, there's *Doeg's* sinne in it, yea if he related it in that sense which the *Scribe*, and *Publisher* in *Print* seeme to import, (as it is very probable, by his *hasty* telling of it, and the others *hasty* writing of it abroad) it was in that sense then the like sinne, to their's that were the false witnesses against our Saviour, *Mat. 26. 60, 61. cum Joh. 2. 19. 21.* But if it

was rashly done, without any sinister intention, (which is much to be doubted,) yet there was evill in it, to relate a Passage, and to leave out principall circumstances for the understanding of it.

Secondly, Sinnes committed by the Writer, and divulger were.

First, *A receiving an accusation against an Elder upon one witnesse*, without enquiring of the Elder, whether it were so, though he might have done any day, and then divulging of it, behinde the backe, and never to the face, in a slanderous manner.

Secondly, *Impenitency, and hardnesse of heart*, for when he was shewed his sinne, and could not but see it, yet to this day, he never gave any satisfaction, or testimony of repentance to the party wronged; neither did he suppress the divulging and printing of it, which he might easily have done, had he timely improved his endeavours, which in godlinesse he ought to have done; but it appeares in this particular act, *he loved evill more then good*, and slandering more then speaking righteousness, *Psal. 52. 3.*

Thirdly, The sinne of him that published in print these things was, his printing slanderous Relations upon so sleight Grounds, without enquiring into the certain truth; yea having been admonished before of such dealings by Mr. Burroughs, Mr. Saltmarsh, and Mr. John Goodwin, and found faulty in the same kinde, and yet goes on in the same trade; surely the Wise man layes a heavy doome on such, *Pro. 29. 1.*

All this shews by wofull experience, that there is a spirit of malice workes in the hearts of Brethren against some of their Brethren more virulent in this kinde, then the Spirit of Episcopacy, striking not only at our peace, libertie,

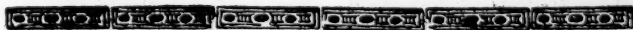
libertie, and livelihood, but at our good names and reputations unjustly : which the Bishops never could so touch : But I hope, God will in his time cleare us ; as in this particular by his goodnesse he hath done, and all the world may see it, if they will but view this.

Brethren, thus I have given you the truth, which I will avow ; if you please to adde any thing within these bounds which is defective ; to blot out any thing redundant or unnecessary, or alter any phraes which are harsh or unpolished, I give you free libertie, nay I intreate you as Brethren to doe it, and insert it with your owne, and I will acknowledge my selfe much obliged unto you. I salute you both in the Lord, and desire to be remembered to all the Brethren, and so remains

Sowerbie March 2.
1646.

Your truly loving
Brother in Christ,

HENRY ROOTE.



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